

**CONFIDENTIAL.]**

It is not possible to infer in "what it is said" what is said. It is not possible to infer what is said.

## SELECTIONS

FROM THE

## VERNACULAR NEWSPAPERS.

APRIL 3, 1876.

### POLITICAL.

(EUROPEAN.)

The *Táj-ul-Akhbár* of March 23rd remarks upon the news that the Khedive of Egypt has sent his agent to Germany, there to enlist disciplined men and send them to Egypt.

This old paragraph is still in common circulation.

The *Oudh Akhbár*, 31st March, 1876 :—“ We have heard that it is the intention of the Sultán of Turkey to sell the island of Candia to Great Britain. This island will be bought to locate marines on it in the event of a war along the Suez Canal. They will remain there and go thence to war. The Sultán wants 40 millions sterling as the price of it.”

### POLITICAL.

(GENERAL.)

The *Jalwa-i-Tur*, 24th March, 1875 :—“ The lives of the wretched natives and those of wild beasts are alike in the eyes of English gentlemen. The news is abroad that, on the 25th ultimo, four Englishmen of the 13th regiment, excited with the power of their race, went out shooting to the village of Vasid in Bombay. These gallant protectors of the people shot a native dead !

"This is the excellent result of the kind mercy, exertions, and cordial feelings of the great Government! Not finding wild sport, they attained their ambition by shooting at a man. The truth is, it is a mere trifle in the eyes of Englishmen and officers of Government to do with, as they please, or shoot these black natives!—unfortunate subjects and unemployed and starving creatures! This kind of sport for the pleasure of Englishmen is always at their command. Formerly these unfortunates were very often killed, but what Englishman was ever hanged in return, that the blacks might have some security against being killed so mercilessly? God forbid! but if any unfortunate native should be suddenly suspected he would be at once hanged or blown from a gun. In fact, enmity would be aroused towards hundreds of others: the people of those towns and villages would incur the anger of suspicious Government officials: for years they would be hunted down and apprehended.

"The unfortunate fellow in question was not mistaken for game and shot, but met his death by open tyranny. They say that those sporting gentlemen vexed him, and he abused them, for which one of the gentlemen, being suddenly enraged, shot him. That poor fellow, seized by fate, fell at once and died, after which those four Englishmen arranged to escape, but they were apprehended."

The *Banaras Akhbár*, 23rd March, 1876, noticing the recent Parsee affray in Bombay, says:—"If such had been the case in London, the Magistrate would have punished the one who first committed the assault; but the people of Hindustán are not men (جیوں پرستی نہیں). The Magistrate quite acquitted Mr. Lee Warner and gave each of the other two one month's rigorous imprisonment. This is the way to lose Hindustán."

The *Almora Akhbár*, 1st April, 1876:—"A tea-planter of Chatgron, named Mr. A. L. Wester, attacked his neighbours and fired upon them because they stopped up the stream.

that conveyed water to his gardens. He asked them to open the water-course, but they said they would not do so without the Magistrate's orders, as they had gone to considerable expense in blocking it up. On this the enraged planter fired at eight of them, who, under the will of providence, got speedily to hospital and saved their lives. When this case came into court, the planter was merely fined Rs. 500, and each of his three gardeners Rs. 50, so that a native's life is equal to Rs. 80."

The *Agra Akhbár*, 30th March, 1876 :—“The Hope of Hindustán. The people of Hindustán now hope that the Queen will be convinced of their loyalty, humility, and humanity. They trust that, with the help of God, the wretchedness of Hindustán may be washed away by the visit to this country of the heir apparent, and that the blame of the mutiny be to some extent removed from off the natives of India. They trust that evil-wishers who, from selfish motives, say that India is not loyal, and only held in subjection by soldiers' rifles, may refrain from such language. Oh God ! make the natives amiable in some way in the eyes of a strange people. The slaves of Africa have been emancipated, but most natives are happy in that state of slavery in which it pleases some Englishmen to keep them. May God make India just as obedient to Her Majesty as England is ! But it is not in any way possible just now. No such luck that just laws be administered to all alike in this country ! Sepoys and clerks are thought no better of than coolies. The whip is used upon coolies, coachmen, and peons, &c., in the manner in which it is administered to dák-ghari horses. To call one a ‘damned fool’ is only abuse, but it should be seen see how buggies are driven through the bazárs, for, without exaggeration, human beings are not looked upon as even sheep or goats. May God have mercy upon us !”

#### POLITICAL (NATIVE STATES).

The *Maksan-ul-Alam* exhorts his countrymen to engage in trade: “because just now the instability of states has been

shown in the case of Baroda and Tonk, &c. It is not now possible to remain content with the dish of the state. If you do not feel vexed, this is the truth, that it is very derogatory to be content with the dish you get from the Resident's kitchen.

The *Khair Khazah-i-Alam* of March 31st draws attention to the deplorable condition of the state of Tehri.

The *Gazette of Gwalior*, 26th March, 1876:—"We think that if Sir Salar Jang appointed some other time for his visit it would be well, as the Nizám continues unwell. Owing to this many difficulties have already arisen, and, moreover, the Haidarabadis are insubordinate by nature. Let us see after his departure what will take place."

The *Nur-ul-Amr*, 1st April, 1876:—It is well known that a member intends to bring the Gaekwar's case before Parliament.

The *Najm-ul-Akbar* of March 24th quotes from the *Spectator*, that Englishmen in England will never style Her Majesty "Empress," and adds the marginal remark,—"Sir, why do you lie?"

The same paper—"Our readers will remember that the Berars were made over to Government by way of trust, that the pay of the Haidarabad Contingent might be met from its revenue. The contingent existed then and does now, but the Haidarabad darbar does not wish this province to be in the hands of Government; on the contrary, hopes it may pass into its own hands by hook or by crook. The Foreign Office has made several blunders, and this is one of them, in consequence of which Sir Salar Jang is going to England. Let us see how this case is decided. For a long time the matter has been discussed."

The *Oudh Akhbar* of March 31st writes with regard to Political Agents:—"The existence of these officers in Native States is like putting on a plaster to raise a blister."

## POLITICAL (CAROL AND CENTRAL ASIA).

The *Nasim-a-Jaunpur*, 14th March, 1876 :—“A Russian General has arrived at Peshawar from Kandahar via Kohat.”

The *Sadarash* of 3rd April, 1876, noticing an article in a German paper, says :—“It is proposed to construct a railway between European Russia and Tashkhend, and we think that there will now be no longer any difficulty in Russia coming down into Hindustán.”

The *Urdu Akhbár (Akola)*, 1st April, 1876 :—“The Khokhandis have sent an envoy to the deposed Nasir-ud-din Khán, to say that if he returns now they will help him. Accordingly the said Khán entered Khokhand on the 20th February.”

The *Oudh Akhbár* of 31st March says :—“Two storm clouds are approaching each other : these are the Governments of Russia and England. Sometimes a flash of lightning is visible in the storm and thunder is heard. Let us see when these two storms come into contact with each other what the result will be. This great war will be on the Panjáb hills.”

## POLITICAL.

## (FRONTIER.)

The *Taj-ul-Akhbár* of March 23rd, noticing the recent affray with the Afridis, writes :—“English weapons are exceedingly good, and the discipline of the troops highly gratifying. Lo ! 30 or 40 men dispersed and put to rout 500 men.”

The movement of troops in Sindh has attracted considerable attention, but no paper makes any original comments :—The English press is freely quoted as to facts.

The *Rahbar-i-Hindh* of 28th March, 1876, says regarding Khelat affairs :—“No war of any kind is intended.” The *Nasir-i-Azam* of March 29th says :—“War will break out soon.”

*The Peshawar Ahdâr*, 27th March, 1876 :—“It is well known that the rebels on the frontier are coming to their senses. They have informed Government that they will not make disturbance again, and that they will recompense for losses.”

*The Rahbar-i-Hindh* also is of opinion that this tribe will now become peaceable.

#### THE QUEEN'S TITLE.

*The Aligarh Institute Gazette*, 24th March, 1876 :—“The title of Empress.” A very weighty matter is just now being discussed by the English Parliament; it is of such importance that the attention of every learned person is directed towards it. The discussion which the members of Parliament are having in this matter show us the exalted pride and the comprehensive ideas of the race; and the grace and elegance with which each one opposes the other's arguments is simply excellent. And this is the weighty matter—whether Her Majesty should have the title of Empress or not! The faction siding with the members in power support this matter strongly—that Her Majesty should receive the title of Empress. The opposition party object to this title for certain reasons. The foundation of the disagreement of these two parties is based on such excellent arguments that they are doubtless such as to demand the attention of our hearers.

“With regard to the honour and distinction attached to Her Majesty in possessing Hindustán, and also with regard to the fact that the people of India are so much honoured and so proud; also with regard to the numerous people subject to the Queen, the conservatives deem it proper that the Queen receive the title of Empress of Hindustán. There is no doubt that these facts support the argument that Her Majesty be styled ‘Empress’. The Liberals object to this; because in their opinion this title is based upon a sort of pride which it was customary for ancient eastern kingdoms to exhibit. Secondly, such independence is anti-

pated by this as is opposed to the spirit of the British Government. Thirdly, Hindustán is not such a large country, and accordingly Her Majesty has no reason for such aggrandisement. In fact, this faction do not consider Hindustán such a country as to entitle Her Majesty to style herself Empress; they think of their own islands which are gradually increasing and are stronger than this country. They think that perhaps their islands, by virtue of their strength, are deserving of more exaltation; they hesitate also and say that Her Majesty cannot be styled 'defender of the faith' as India consists of various religions; until she is defender of all faiths it is difficult to make the title applicable. They also think that the title of Empress should be given to a monarch who has conquered by virtue of his sword, which it is not proper to have mentioned.

"We ought to consider how far the reasons are correct which the Liberals have advanced to prove the title inapplicable, and, if correct, what force there is in them that this title prove undeserving? Fourthly, we must see if Hindustán is really such a country as to render Her Majesty undeserving of the title of Empress. We do not consider this quite correct.

"The English Parliament has always admitted the honour and extent of India which they have called one of the most dazzling gems in the crown of England. It is therefore discreditable to argue against such palpable arguments. Without doubt Hindustán is deserving of the name of "dazzling gem in the crown of England" by virtue of its extent and fertility. In regard to comparative population also it is not so bad. Regarding power also, since Hindustán is composed of great Rájás and rulers, it proves that if it be considered as formed out of many small principalities, it is not improper. In truth, some of the independent states of Europe are not larger in extent than the estates of our Rájás or Nawábs. Since Hindustán is, therefore, composed of such states, there is very good reason why the Queen ought to receive the title of Empress.

"It is not correct that the air of independence is visible in it, because there is only the difference of one step in Queen and Empress, and when Her Majesty is deserving of that step, why cannot she become Empress? If the air of independence be admitted even, it matters not, because that independence can always be checked that exceeds its powers. Her Majesty's independence is not beyond their opposition."

The *Vakil-i-Hindustan*, 25th March, 1876:—"Mr. Disraeli, the Prime Minister, said in Parliament that Her Majesty would get the title 'Empress of Hindustan.' This is such cheering news that all the joy of the natives would not be ample enough, and the glory of the Queen on receiving the title would be insufficient. We natives are delighted that the Queen should receive a title from our country, which is now the most honoured of all her colonies. This honour will be the boast of our people. We are sorry that Mr. Gladstone objected to this title, but as his objections were unfounded and weak, they were not admitted. We hope that the Prime Minister's proposals will not be checked by such objections. Mr. Gladstone says that if the Queen receives this title it will affect the status of native princes. We consider no change of native titles necessary. It would have been necessary if our princes were not honoured as those of other countries. The Queen has a right to this title, and it ought to be conferred upon her. Since the Nawab of Haidarabad, Maháraja of Baroda, and the Maháraja of Mysore, &c., receive royal salutes, is it advisable to object to the proposal even were it to affect the status of native princes? It would be well if by the change their titles were affected. We are exceedingly delighted and obliged to the Prime Minister. We exhort all our native contemporaries to join in thanking Mr. Disraeli.

"It is proposed to confer the title of King of Delhi on the Prince of Wales."

The *Akhbár-i-Alam*, 23rd March, 1876:—"The title of Empress to be conferred upon Her Majesty will be given with

reference to Hindustán only. Here she will be Empress, but in Europe Queen. We agree with the *Daily Telegraph*, for why give Her Majesty such a title that might some day pass out of her hands? Mr. Lowe's arguments are very good."

The *Akhbár-i-Alam* and *Meerut Gazette* of 1st April, 1876, writing on the subject of the Queen's title says:—"The strangest thing is that in one country Europeans will be called subjects of a king, and in another those of an Emperor. Perhaps Mr. Disraeli wishes that Her Majesty's title be different in every island and in every country, and that the Queen's title be superior to all native noblemen's, so that if they wish to vie with her they cannot. We consider this bill altogether absurd. The people of England are not pleased with it, and there is no doubt natives exhibit astonishment and dread at it. They wish to see what changes will be made in their positions, because up to now they were subjects of Her Majesty, but now subjects of the Empress Victoria. After this they will surmise that there is despotism in the title of Empress, and then how will native noblemen be able to call this good which Englishmen disapprove and natives have no faith in? Why did not the Queen receive the title of 'Queen of England and India,' and why was not the number of her guns (salutes) raised? Why was not it raised to 101, as was the salute for native kings? If this had been done, all present difficulties and arguments that have been advanced would have been obviated.

The *Albert Gazette*, 31st March, 1876:—"Since the title of the superior is no longer 'King,' the subordinate's title should no longer be 'Viceroy.' We think that in proposing a title for the Governor-General, one should be thought of that the natives might understand. We know that 'Emperor of Hindustán' has been proposed with reference to India only, and this is not such a title in the proposing of which a native's understanding it has been ignored. Although all India might not understand 'Emperor of India,' yet every great and small man in the country knows its meaning, viz., 'Sháhínsháh-i-Hind.' It is therefore necessary that some word should be

fixed upon for the Viceroy whose literal or figurative meaning is well known to natives. We do not think it would be out of place to have in English the title 'Vice-Emperor of India' for the Governor-General. Should this word at first sound strange since it is not in use, still we cannot consider it meaningless. Nor do we object to the title 'Imperial Legate,' but we will conclude this matter with a few Hindustani titles, and trust that other gentlemen will give their attention to this subject, and think of more appropriate titles. These are the said titles :—' Naib-i-Sháhinsháh-i-Hind ;' ' Motamid Sháhinsháh-i-Hind ;' "Naib-us-Saltanat Inglishia ;" "Motamid Daulat Inglishia," and ' Khedive of Hind.' In conclusion, we wish to know why the independent rulers of India should not be called ' King' or ' Badsháh.'

The *Akhbár Khair Khwah-i-Alam*, 31st March, 1876 :—  
 "The chieftains and princes of Hindustán should be delighted to learn that Her Majesty is highly pleased at the attention which they have shown her son the Prince of Wales. Natives ought to remember that the title of Empress which the Queen has assumed has been taken for their good. We hope that the love with which we have been inspired by the visit of the Prince will increase daily, and allegiance to the British throne become more general. Native gentlemen ought to be glad to know that when the Queen assumes the title of Empress their rank will be changed for the better. We pray from our hearts that this title of Her Majesty continue, and that the greatness and magnificence of England's prosperity and justice increase."

The *Taj-ul-Akhbár* of March 30th, under the heading "Imperial Policy," writes as follows :—"Joyful news of the great Queen's coronation as Empress of India, by order of the British Parliament.

"Know with delight all subjects and creatures and dependents of the great Queen, and learn with joy all ye Nawabs and Rájas subordinate to the Government of the kingdom.

of Britain, that yesterday it was decided that the Queen should assume the title of Empress, which was in dispute between the Lords and Commons. Now there is no dispute of any kind, and we believe that owing to this title there will in future be no confusion in the states of Nawábs or Rájas. During the East India Company's Government there was some discomfort; for instance, during the reign of Lord Dalhousie, Oudh was annexed, but in 1858, since the present Government, no case of tyranny by any of the officers subordinate to the British Government has come to light, except that, notwithstanding the maladministration of the Rája of Baroda, the Governor-General placed the country in charge of the Maharáni Jamnabai and the Maháraja Siaji Rao. Now as the Queen is Empress of India, certain benefits and comforts will accrue to Nawábs, Rájas, zemindars, and subjects, &c., who are subordinate to the British Government."

The *Oudh Akhbár* of March 31st writes:—"The *Hindú Prakásh* says, as Her Majesty is about to assume the title of Empress, it is proper that the titles of the chieftains of India should be raised. If this is not done, the policy which prompts this transaction will not be prosperous. English ministers are bound to reflect upon this matter."

The *Rohilkhand Akhbár*, 29th March, 1876:—"Certain wags say that 'indigestion is the result of excessive learning,' and this appears to apply to certain Englishmen. Those who have accustomed themselves to much talking, by constantly discussing and arguing, of necessity discourse so much on a subject that both hearers and speakers are disgusted. Now, was a title such an important matter as to form the subject of a discussion? Poor Queen Victoria must be thinking that she needlessly put this matter before Parliament, and that these people have pulled to pieces that excellent suggestion by discussing this trifling matter to such an extent. In truth, what glory is there in that title, if she receive it now? What, alas! Was not the Queen fit for and entitled to the rank of Empress that so much endless talk

was brought up. But this is the rule with Englishmen, that they make a pale out of a skewer. In Europe petty kings are styled Emperors. The King of India was also thus styled. Then why is it that the Queen, who owns India and England—two Empires—is not considered fit to be styled Empress? What are we to call this except insanity? If it is that the titles of Indian noblemen are to be raised, and this prevents the title of Empress being conferred, then we say, first give Her Majesty the title, and we will see about the poor natives hereafter."

#### PRINCE OF WALES' VISIT.

The *Patidár Akhbár* of March 27th writes:—"When the Prince of Wales was walking about on the roof of the Taj at Agra, he saw a European in plain costume pushing a respectable native with great rudeness and saying 'clear the way.' The Prince at once sent one of his suite to him and said he very much disapproved of this conduct. The Duke of Sutherland and the other gentlemen rebuked that person, which confounded him, as probably he had fallen into the habit of ill-treating natives. We learn that he is a person of rank. The natives who were then present did not at all understand this, but it ought to be known that the Prince does not approve such conduct. To tyrannize over natives has found a place in the habits of Englishmen, and they think most callously that natives are only fit to be tyrannized over; if this be not done, they will become courageous. We also most certainly think that natives will become courageous on the removal of tyranny; because when they find themselves free they will gain courage to ask for their rights and obtain proper respect. What, is it possible that natives will kow-tow to English officers any longer, and like quadrupeds put up with all kinds of oppression? Not by any means. English education and western civilization have made them men and philosophers; they learn from daily proof that under a good government the conqueror and conquered are alike. We are heartily thankful to the Prince for his attention, and will never forget

his wise act. But perfect benefit will only accrue from it when the Government of India and the various local Governments persuade Englishmen to comply with the Prince's wise wish, and when such a law is enacted by virtue of which natives might be able to get satisfaction, in a special way, for the short tempers and hobbies of Englishmen" (*Rahbár-i-Hind*).

The *Koh-i-Núr* of March 25th, writing of Tonk, says:—“The expenses of this state during the Prince of Wales' visit are now being realized from the poor tenants.”

#### ADMINISTRATIVE (GENERAL).

The *Makhrán-ul-Alám*, a magazine for January, 1876, page 24:—“The look of Hindustan is one of sobbing, such as the oppressed assume, because here the English hold sway. The general opinion of people regarding this country is that extensive powers and largely-paid offices are given to Englishmen, who are of the same race and country (as the rulers), and limited powers and under-paid offices are given to natives, who are not of their race or country.”

#### ADMINISTRATIVE (MILITARY).

The *Táj-ul-Akhbár* of March 23rd:—“In truth, the organization of the native army is at present imperfect. The regiments are under-officered.”

The *Adib-i-Alám* of the 25th March writes that the pay of the native soldiers and officers is not sufficient for their maintenance. The worst of it is that the natives marry very young, for if they did not they could very easily manage on the pay they get. If inquiries were made almost every soldier would be found to be in debt, and under such circumstances how can it be said that these soldiers are fit to go to war?

The *Táj-ul-Akhbár* of March 30th writes:—“Many opinions have been formed regarding the question which is now before Government respecting the reorganization of the native army. The greatest change will be the enhancement of the sepoy's pay and the reduction of many superfluous men of rank who do nothing else but walk about on the maidan.”

## ADMINISTRATIVE (EDUCATIONAL).

The *Deccan Herald* of the 23rd March writes that a Brahman who matriculated some time ago at the Madras University Examination has succeeded in being appointed as a clerk to a mofussil bar library on a salary of Rs. 5 per mensem. That his duties comprise those of a librarian, bill collector, and a chaukidar.

The *Punjabi Akhbar* of the 25th March writes that it had written once before that the masters are generally bad mannered, consequently the students always follow their footsteps. Of course, it cannot be said that every teacher is void of manners, but still even these never take the least pains to teach the students good manners. It is their first duty to teach the students manners and not the alphabet. Parents send their children to school to be educated and to be taught manners, and when this is not done, then there is no difference whatever left between a school and a jail.

The *Rahbar-i-Hind* of the 25th March writes that the Educational Department of the Panjab is worth praising, but still there are some faults which require to be pointed out here. The promotions of the native teachers are limited, and when once they gain their last step they become lazy and never take any pains in teaching, as they have no encouragement left them. That the Arabic and Sanscrit languages are not taught in the classes where they should. That no school teaches mechanism, consequently the people of this country are unable to manufacture tools and machinery.

The *Rohilkhand Akhbar* of the 20th March is glad to learn of the proposed changes in the Benares College.

## THE PRESS.

The *Albert Gazette* of March 31st charges the *Indian Daily News* with wishing to help in suppressing the independence of the native press, because it has been discovered that some native editors are corrupt; and says:—"There is no doubt that

some old-fashioned papers do these things, but the entire press cannot be condemned because a precedent is quoted in the case of one or two papers. The proprietors and editors of current papers are educated, and cannot be guilty of such heinous offences."

#### THE CASE OF THE ALLAHABAD MUKHTAR.

The *Lauh-i-Mahfuz* of the 24th March writes that the Government of India some time ago passed an order that the natives were not to be prevented from attending durbars with English boots on, and that in the many durbars held by His Royal Highness the Prince of Wales all the natives went with their boots on. That on the face of this, many heads of departments who are bad-tempered, and are under the impression that they have the authority and power over twenty crores of uncivilized beings, are prejudiced against natives wearing boots. The Joint Magistrate of Allahabad was the other day terribly vexed with a mukhtar for entering his court with boots on, and for this offence sentenced him to the severa penalty of keeping the same on his head for an hour. It is to be regretted that some young officers who are hot-tempered often act contrary to law and bring disgrace on the natives. The editor concludes by saying that it may not matter in England to beat a man with boots and to put them on his head, but out in India there is nothing so degrading as this, and it has often been the cause of many people losing their lives and committing bloodshed.

The *Shola-i-Tur* of 28th March and *Matla-i-Nur* of the same date quote in full an article of the *Rohilkhand Akhbar* of the 15th March regarding the mukhtár's case, but do not make any original comments.

The *Muir Gazzo*, 28th March, 1876, commenting on the mukhtár's case, says:—"We pity those natives who think English costume and boots a reason for being proud. Natives imitate whites, and think that European gentlemen who see them in their own costume will feel pleased. Let them hear this story and consider the consequences. Should they meet a gentleman

"with a temper, he will make them take off their jackets and turbans and increase his reverence for them by placing their shoes upon their heads. Although we depend upon the laws and orders of Government, yet when an officer disapproves those regulations and gives contrary orders, no one says anything to him : natives who respect them are like the duck that died in disgrace. Under such circumstances, it is well for those who have not altered their old costume : no blame of any kind can attach to them. Let us see what the result of this complaint will be. Probably it might be decided that every officer has jurisdiction in his own court."

*Ibid.*—“Those who are unmindful of present expediency and the urgency of the times, and in whose estimation national honour is nothing, who suffer no shock from the disgrace of their nation, perhaps have heard this news and felt quite unconcerned. A young assistant of Allahabad caused a native pleader's shoes to be taken off and placed upon his head, keeping him standing for a few minutes in this position. As he was a native, his honour and dishonour affect the whole nation: consequently, foreseeing persons must have felt much grieved at hearing this news. Chatterboxes, in whose brains a very small portion of the germ of learning has been placed, used to think the shoe-question a very contemptible one, and made sport of arguments and controversy regarding it. If they hear this news, and still remain in that sad state, their indifference is lamentable. What, do they not know how disgraceful it is for them to see one of their race crowned with shoes in a court, and do not know the cause of the result of this national disgrace? What, will they be pleased to find natives' shoes placed upon natives' heads?

“The violent-tempered officer who considered this act glorified his authority, is, in our opinion, not the upholder of the justice and equity of his Government: nor will he in all probability be accounted among the celebrated servants of the state owing to his violent temper. Perhaps this officer considered himself the ultimate court in India, after which there is

neither justice nor complaining, nor regulations for justice! We cannot call this proceeding justifiable. We believe that when one of the subjects does such a thing, and is convicted by law, he seldom if ever escapes. When they come to consider that Magistrates themselves do not administer justice, they think they should do so for themselves: with much grief they accordingly do it."

The fact is noticed that every one walks about in the High Court with his shoes on; "therefore we regret that the young assistant should look upon this as contrary to the reverence of his court."

"Is the dignity of his court for any reason greater than that of the High Court, or has his court some special dignity over the High Court by virtue of which he should incline to such extremities?"

"If it be found contrary to the reverence of a Court to enter it shod, the offender can only be punished by the prescribed law for contempt of court, and we do not believe that such an offender can be punished by any law by having shoes placed upon his head. Should any one in support of his case talk at length, then a Magistrate of weak intellect who has him held by the ears and made to rise and bend, or called a 'damned súr,' and kicked in open court, or who seizes a passer-by and has him caned because he did not salute him, makes defective the good breeding and justice of English law courts by inflicting such punishments as are not sanctioned by law." The editor prays the High Court to do justice and make an example of such officers; "but if the High Court does nothing, then we ought to believe that the High Court itself has established a precedent for the future abasement of natives."

The *Najam-ul-Akhbár*, 24th March, 1876:—"If this event had taken place in a native state we would not have been so sorry, but it is matter for much regret that it has occurred under a Government that is called an image of law, which,

which is temper, that will make them take off their jackets and turbans, and increase his reverence for them by placing their shoes on their heads. Although we depend upon the laws and orders of Government, yet when an officer disapproves those regulations and gives contrary orders, no one says anything to him : natives who respect them are like the duck that died in disgrace. Under such circumstances, it is well for those who have not altered their old costume : no blame of any kind can attach to them. Let us see what the result of this complaint will be. Probably it might be decided that every officer has jurisdiction in his own court."

*Ibid.*—“Those who are unmindful of present expediency and the urgency of the times, and in whose estimation national honour is nothing, who suffer no shock from the disgrace of their nation, perhaps have heard this news and felt quite unconcerned. A young assistant of Allahabad caused a native pleader's shoes to be taken off and placed upon his head, keeping him standing for a few minutes in this position. As he was a native, his honour and dishonour affect the whole nation: consequently, foreseeing persons must have felt much grieved at hearing this news. Chatterboxes, in whose brains a very small portion of the germ of learning has been placed, used to think the shoe-question a very contemptible one, and made sport of arguments and controversy regarding it. If they hear this news, and still remain in that sad state, their indifference is lamentable. What, do they not know how disgraceful it is for them to see one of their race crowned with shoes in a court, and do not know the cause of the result of this national disgrace? What, will they be pleased to find natives' shoes placed upon natives' heads?

“The violent-tempered officer who considered this act glorified his authority, is, in our opinion, not the upholder of the justice and equity of his Government: nor will he in all probability be accounted among the celebrated servants of the state owing to his violent temper. Perhaps this officer considered his court the ultimate court in India, after which there is

neither justice nor complaining, nor regulations for justice. We cannot call this proceeding justifiable. We believe that when one of the subjects does such a thing, and is convicted by law, he seldom if ever escapes. When they come to consider that Magistrates themselves do not administer justice, they think they should do so for themselves: with much grief they accordingly do it."

The fact is noticed that every one walks about in the High Court with his shoes on; "therefore we regret that the young assistant should look upon this as contrary to the reverence of his court."

"Is the dignity of his court for any reason greater than that of the High Court, or has his court some special dignity over the High Court by virtue of which he should incline to such extremities?"

"If it be found contrary to the reverence of a Court to enter it shod, the offender can only be punished by the prescribed law for contempt of court, and we do not believe that such an offender can be punished by any law by having shoes placed upon his head. Should any one in support of his case talk at length, then a Magistrate of weak intellect who has him held by the ears and made to rise and bend, or called a 'damned súr,' and kicked in open court, or who seizes a passer-by and has him caned because he did not salute him, makes defective the good breeding and justice of English law courts by inflicting such punishments as are not sanctioned by law." The editor prays the High Court to do justice and make an example of such officers; "but if the High Court does nothing, then we ought to believe that the High Court itself has established a precedent for the future abasement of natives."

The *Najam-ul-Akhbár*, 24th March, 1876:—"If this event had taken place in a native state we would not have been so sorry, but it is matter for much regret that it has occurred under a Government that is called an image of law, which,

however, does not pick up the morsels of law and regulations. The act of its subordinate is very regretful. Granting even that the person was deserving of punishment, still he did not merit punishment of such a nature which law has not prescribed for any one. It was merely a wish of the Magistrate which a law-loving Government and a law-respecting people can never like. Natives do not wish to show any scorn for courts by entering them with their shoes on, for in reality English courts, levees, and assemblies teach them their ways and manners, viz., that it is necessary to keep one's shoes on." The article considers removing the hat and the shoes marks of respect peculiar to both races respectively, and does not see any harm in natives uncovering their heads. "That time has now arrived when probably cases of this nature will be of more frequent occurrence, because natives are daily adopting those necessities which the conveniences of the times are teaching them. We fear lest some other respectable native be disgraced, and accordingly think it very proper that native honourables and native societies should petition Government, and, before any other native is dishonoured, secure a clear and distinct order which will cause fearless officers to abstain from undue precipitance."

The *Anand Lahari*, 24th March, 1876:—"European Magistrates without understanding become enraged. A mukhtár went into the court of such a one with his shoes on his feet, when the Magistrate, who was enraged, said, 'place those shoes on my head.' But the mukhtár, not considering this right, kept silent. Then the Magistrate said to the constable, 'take this man's shoes off and put them on my head.' The constable, who was waiting for orders, did as he was bid, and the shoes remained on the Magistrate's head for one hour. We learn this from the *Indian Mirror*."

The *Urdu Akhbar*, 25th March, 1876:—"Stupidity of the white Magistrate." The mukhtár's case is reported, and it is remarked that "if previous to Her Majesty's receiving the title of Empress such Mogali acts are committed, we cannot say what will occur after she receives her title."

## LORD NORTHBROOK'S RESIGNATION.

The *Táj-ul-Akhbár*, 30th March, 1876 :—“The events which caused a great noise to be made during Lord Northbrook's reign were either the deposing of the Baroda man, or that famine which was anticipated to be so dreadful in its effect upon the Bengalis. As far as the knowledge of those qualified to give an opinion can reach us, we are assured that Lord Northbrook's resignation is due to one of these transactions.”

The *Safir-i-Hindh*, 31st March, 1876 :—“We hear that His Excellency Lord Northbrook, Governor-General of Hindustán, will on resigning receive ten lakhs of rupees in a lump sum from Government, the amount being his salary for past years. Some say he will establish a college or hospital with this money in Hindustán.”

## LOCAL AND MISCELLANEOUS.

The *Rohilkhand Akhbár* of March 25th calls attention to the want of attention to sanitation in Allahabad, especially as regards the meat-market. The editor concludes by saying that the sanitary arrangements of the station and city should be directly under the supervision of the municipality, and the Magistrate and the Civil Surgeon of the place should occasionally look about them, to see whether the place is kept clean or not. The Commissioner is charged with neglecting his duties in this matter.

The *Adib-i-Alam* of March 31st also draws attention to the want of sanitation in Allahabad.

The *Akhbár Social Science Congress*, 31st March, 1876, reminds “those gentlemen who have a desire to travel in Kashmir to remember that the English Government is very much displeased at the cruelty shown to the Maharaja's servants.”

The *Urdu Akhbár (Akola)* of April 1st approves a resolution of the municipality ordering the apprehension of people using foul language in the streets, and recommends the adoption of this rule throughout Hindustan.

and read 'W'—; then, itself, before any of the rest, and  
will be the first to be read, according to the following rule: